THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

"*When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive*" (EZEKIEL 18: 27).

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## WHEN DARKNESS COVERED THE EARTH.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

WE accept as fact the belief common to Christendom that the Church of Christ was established under our Lord's personal direction and that during the early period of apostolic administration the Church was blessed with rapid growth and marvelous development. A question of profound importance confronts us: Has the Church of Jesus Christ maintained an organized existence upon the earth from the apostolic age to the present?

We affirm that with the passing of the apostolic period the Church drifted into a condition of apostasy, whereby succession in the Holy Priesthood was broken; and that the Church as an earthly organization operating under Divine direction and having authority to officiate in spiritual ordinances ceased to exist among men.

We affirm that this great apostasy, whereby the world was enshrouded in spiritual darkness, was foretold by the Savior Himself while He lived as a Man among men, and by His prophets both before and after the period of His life in mortality.

The apostolic ministry continued in the Primitive Church for about sixty years after the death of Christ, or nearly to the end of the first century of the Christian era. For some time thereafter the Church existed as a unified body, officered by men duly invested by ordination in the Holy Priesthood, though, even during the lifetime of some of the apostles, the leaven of apostasy and disintegration had been working. Indeed, hardly had the gospel seed been sown before the enemy of all righteousness had started assiduously to sow tares in the field; and so intimate was

the growth of the two that any forcible attempt to extirpate the tares would have imperiled the wheat. The evidences of spiritual decline were observed with anguish by the apostles who, however, recognized the fulfilment of earlier prophecy in the declension, and added their own inspired testimony to the effect that even a greater falling away was imminent.

Christ specifically warned the disciples against the impending departure from the truth. "Take heed that no man deceive you," said He, "For many shall come in my name, saying, I am Christ, and shall deceive many" (Matt. 24: 4, 5). And further: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert: go not forth: behold, he is in the secret chambers; believe it not" (Verses 23-26).

The Apostles bore warning testimony to the same awful certainty. Paul admonishes the elders at Ephesus to be on their guard against the wolves that would invade the fold, and against false teachers who would assert themselves "speaking perverse things to draw away disciples after them" (See Acts 20: 28-30). The same Apostle thus wrote to Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: Speaking lies in hypocrisy; having their conscience seared with a hot iron" (I. Tim. 4: 1, 2; see also II. Tim. 4: 1-4; and II. Thess. 2: 3, 4).

Peter prophesied, in language so plain that all may comprehend, of the heresies that would be preached as doctrine: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (II. Peter 2: 1, 2).

John whom we call the Revelator foretold the apostate condition of the world. Likening the spirit of ungodliness to a hideous beast, he thus makes solemn record of the condition of men in the last days: "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear" (Rev. 13: 7-9).

Furthermore, the Revelator expressly predicted the restoration of the gospel (Rev. 14: 6, 7); and such restoration would be impossible had not the gospel been taken from the earth.

Book of Mormon Scriptures foretold in plainness the great

falling away and the subsequent restoration of the gospel of Christ (See I. Nephi 13 : 5-9 ; III. Nephi 16 : 7).

The apostate condition of Christendom has been recognized and affirmed by high ecclesiastical authority. Let a single citation suffice. The Church of England thus proclaims the fact of degeneracy, as set forth in her "Homily against the Peril of Idolatry," published about the middle of the sixteenth century and retained to this day as an official declaration :

"So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children of whole Christendom—an horrible and most dreadful thing to think—have been at once drowned in abominable idolatry; of all other vices most detested of God, and most damnable to man; and that by the space of eight hundred years and more."

By revelation through Joseph Smith the prophet, the Lord thus affirmed the predictions of His ancient servants with respect to the apostasy of mankind: "For they have strayed from mine ordinances, and have broken mine everlasting covenant: they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol" (Doctrine and Covenants 1: 15, 16).

The universal apostasy has been succeeded by the restoration of the gospel, of which blessed truth the Church of Jesus Christ of Latter-day Saints bears testimony to the world.

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## OUR MISSIONARIES AND THOSE OF OLD.

It is very strange that the servants of the Lord, who are upon the Earth to-day, preaching the everlasting gospel, should be persecuted, having become a hiss and a byword to almost everybody. It is strange that the world will never afford our missionaries any credit for the work accomplished by them. Yet, they withstand it all, and continue to preach the gospel.

Our elders leave their homes and dear friends to come out into the world to preach the gospel. They receive no salary of any kind. They pay their own way as they go along, and do not wish to return to their homes until their mission is finished. We find them in the course of their mission, converting people of all denominations to the truth, intelligent people, but not in any instance do we find them converted themselves to any of the religions outside their own church. This is indeed very strange, for there are many of our elders scattered throughout the world, and mixing up with people of all the religions of the world.

Some of our elders go out into the world to preach the gospel, with but little education. These same men, by the time their mission is completed, go home splendid speakers; indeed, you are

surprised to converse with them and hear them speak in meetings.

They are called by those in authority, and they accept the call, of their own free will, going out for the pure and simple love they have of the gospel, and of their fellowmen, realizing that the people of the world do not know what they are doing when they persecute them.

Now we compare our missionaries with those of old. Those spoken of in the New Testament had the same trials to go through. They were persecuted for righteousness' sake. All manner of evil was spoken of them. They were even put to death for their love of the gospel which they preached. They were called from all stages of life. Some of them were fishermen, possessing but little of the world's education.

All the religious denominations claim to admire these men for the great work that they accomplished in so short a space of time, and yet, what a very small portion of the history of these men is to be found in the New Testament! We also admire them, but they did not possess any greater power than some of our missionaries of to-day have. The self-same gospel is upon the earth to-day, with its gifts and blessings, as in the days of the Savior. It has again been restored to the earth, and will remain there, until every knee shall bow and every tongue confess that Jesus is the Christ. No matter how the people of the world, and the teachers of the different denominations, persecute the servants of the Lord to-day, it will be of no avail, but will only cause the truth to be known.

The gospel is spreading through the nations of the earth. It will some day cover the whole earth, as the waters cover the mighty deep. Sooner or later, the people of the earth must accept the gospel.

Knowing this, as we do, it is no wonder that our elders go forth to preach the gospel with such determination. We are told in the Scriptures that, he that is persecuted for righteousness' sake will receive a great reward. Let us cling to the gospel, for we know it is the truth.

I know that the true gospel is upon the earth to-day. I feel its influence for good, and have tasted of its gifts and blessings. I know that Joseph Smith was indeed a true Prophet of the Lord.

Glasgow. WILLIAM A. LUCAS.

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A LITTLE faith is a nest egg; more faith will come to it. But then it must not be seeming faith, but real and true. What a necessity is laid upon us to make sure work in religion, and not to profess much, and possess nothing! For one of these days the very profession will be taken from us, if that be all we have. —C. H. SPURGEON.

## THE CONTROL OF THOUGHT.

A MAN'S intellectual character is determined by what he habitually thinks about. The mind cannot always be consciously directed to definite ends; it has hours of relaxation. There are many hours in the life of the most strenuous and arduous man when the mind goes its own way and thinks its own thoughts. These times of relaxation, when the mind follows its own bent, are perhaps the most fruitful and significant periods in a rich and noble intellectual life. The real nature, the deeper instincts of the man, come out in these moments, as essential refinement and genuine breeding are revealed when the man is off guard and acts and speaks instinctively.

It is possible to be mentally active and intellectually poor and sterile; to drive the mind along certain courses of work, but to have no deep life of thought behind these calculated activities. The life of the mind is rich and fruitful only when thought, released from specific tasks, flies at once to great themes as its natural objects of interest and love, its natural sources of refreshment and strength. Under all our definite activities there runs a stream of meditation; and the character of that meditation determines our wealth or our poverty, our productiveness or our sterility.

This instinctive action of the mind, although largely unconscious, is by no means irresponsible; it may be directed and controlled; it may be turned, by such control, into a Pactolian stream, enriching us while we rest and ennobling us while we play. For the mind may be trained to meditate on great themes instead of giving itself up to idle reverie; when it is released from work, it may concern itself with the highest things as readily as with those which are insignificant and paltry. Whoever can command his meditations in the streets, along the country roads, on the train, in the hours of relaxation, can enrich himself for all time without effort or fatigue; for it is as easy and restful to think about great things as about small ones.—HAMILTON WRIGHT MABIE, in *Liahona the Elders' Journal.*

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## THE POWER OF LIGHT.

"AND the light which now shineth, which giveth you light, is through him, who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."

This revelation was given through Joseph Smith, the Seer, at Kirtland, Geauga Co., Ohio, December 27th, 1832, and is found in Doctrine and Covenants 88: 11-13.

The force in the sun is called light, and, in addition, the sun is full of heat. These make life possible and beautiful.

Where do the plants grow? Wherever light and heat penetrate. On what do animals live? On the plants and other things of the vegetable world, which have been produced in places where light and heat are regular visitors. Where does the chief creature of creation, man, obtain those things which are needful for his existence? Chiefly from the wide fields, beautiful meadows, and grand orchards, which, year by year, through the operation of this great force, yield abundant supplies. The three kingdoms of nature, the mineral, vegetable, and animal kingdoms, all need in a greater or lesser degree the force of light and heat. Throughout the immensity of space the sun radiates its rays of light and heat, unceasingly giving force to life. From the total amount of this light our planet receives but a small portion. However small this portion of light is, yet, if measured by our mortal conception, it is enormous. Light can also be converted into heat, and heat into work.

The heat of the sun evaporates an enormous quantity of water which is returned to the earth in the form of rain and snow, which give a constant supply to the rivers. The water in the rivers is utilized for the driving of mills and turbines. The turbines again drive dynamos, which convert the sunlight into electricity. It has been calculated and proved that the amount of energy thus converted is exactly equal to the amount of energy produced. This is the law of the persistence of energy, which was discovered in the early part of the nineteenth century, after many experiments by students of science, and was finally accepted in the year 1849, by all scientists.

As early as May the 6th, 1833, the Prophet Joseph Smith taught: "Intelligence, or the light of truth, was not created or made, neither indeed can be" (Doc. and Cov. 93: 29).

It has been calculated that the amount of sunlight which the surface of our planet receives in one minute is equivalent to the work supplied by 1,500 steam engines, at 100 horse-power each, during a continued run of 2,400 years.

If these 1,500 engines were started running at the date of our Savior's birth, they would still be kept running for another five hundred years to make up the same amount of energy, or work, which the power of the sunlight supplies in one minute.

The Zambesi waterfalls represent an energy of thirty million horse power, the Niagara falls seven million horse power.

In tropical climates the utilization of sunlight has been successfully employed through the "sun motors," by the aid of parabolic mirrors. The rays are collected and converted into heat to

produce steam, which drives a steam engine. Since the year 1913 these sun motors are employed in Kairo in driving a water-pumping station, which delivers 27,000 gallons of water per minute.

Most wonderful and indispensable to the existence of all living beings is the chemical action of the sunlight. The respiration of the numerous men and animals, every combustion, every chimney, creates a continuous flow of colorless gas, known as carbon dioxide, into the atmosphere, which, inhaled into the lungs, is poisonous.

If this gas should stay in the air in great abundance, all living things would finally die. But as the trees and plants feed in two ways, the roots from the soil and the leaves through the air, the correction thus needed to purify the air is done by the leaves. With the help of the sunlight the leaves draw into themselves the carbon dioxide and there break it up, and retain the carbon, which is a valuable ingredient for the plants, and, in the form of starch, ethereal oils, alkalies, produce food for all living things, and also purify the air.

Through earthquakes, and volcanic eruptions, great stretches of forest have been buried and transformed into coal. In the coal mines we have again stored the energy of sunlight, which by its chemical action has been used in growing those forests of prehistoric times. This sunlight energy, having been transformed into coal, we are using in many different ways and forms. We use coal in driving steam engines, in the production of electricity, to drive railways, steamships, tramcars, the lighting of the streets and buildings, etc. Thus we see energy and matter are eternal. Only their form can be changed.

The Prophet declared, "The elements are eternal" (Doc. and Cov. 93: 33), and in a sermon delivered in April, 1844, he said: "Element had an existence from the time God had. The pure principles of elements are principles which can never be destroyed, they may be organized and reorganized, but not destroyed. They had no beginning and can have no end."

HERMAN STULZ.

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SATAN seldom comes to Christians with great temptations, or with temptations to commit a great sin. You bring a green log and candle together, and they are safe neighbors. But bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings a little temptation and leaves you to indulge yourself. "There is no great harm in this; no great peril in that"; and so by these chips we are easily lighted up, and at last the great green log is burnt. Watch and pray, that ye enter not into temptation."—JOHN NEWTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 9, 1917.

EDITORIAL.

## PUT "MORMONISM" TO THE TEST.

THE following letter was forwarded a short time ago to the Editor of the *Western Mail*, as a reply to an item which appeared in that paper:

Sir,—"Winifred Graham" (Mrs. Theodore Cory), in your issue of the 20th of this month, begs "Cardiff and its surrounding districts to beware" of the "Mormon" propaganda. In her brief letter she makes the statement that she has been "fiercely attacked" in the *Millennial Star* for "condemning their sect." and that "they absolutely declined to answer my question as to whether they had ever expunged polygamy from their doctrines." Will you kindly permit me to reply, very briefly, to these statements, both of which are at variance with the facts.

In the *Umpire* of January 1st, this year, Mrs. Cory was quoted as authority for a series of false assertions concerning the Church, and physical violence was advocated. One of the stories credited to the estimable lady was this, that "When girls are sent to Utah, their friends and relatives never hear of them again. Immediately on landing their names are changed. Seceders from the faith are placed under a ban, escape being made practically impossible by the network of spies surrounding the country." In the *Millennial Star* of the 8th of February, the *Umpire* article was quoted, and the supposition suggested that Mrs. Cory had been misquoted, or misinformed, for it seemed incredible that any intelligent lady or gentleman could tell such a story, or make some of the other statements credited to the lady novelist. That is all the fierce attack the *Star* has made upon her. I may say that I had hoped that she would set herself right before the public by refusing to accept responsibility for some silly anti-Mormon stories credited to her, but, strange to say, this she has not, so far, deemed proper to do.

As to the second allegation that "they" have declined to answer her question as to whether "they" had ever "expunged polygamy from their doctrines," let me say that her question, vague and confused though it is, has been definitely answered in the *Star* of February 8th, this year, and again in its issue of March 15th. I reiterate a former challenge: "Produce one instance of an elder of the Church having taught that doctrine after the year 1890, in public or private, with the knowledge and sanction of the

Church authorities; or one case in which such teaching, if it has come to their knowledge, has not been severely rebuked. That is the test; not what may be found in the literature of long ago, unless we must discard portions of the Bible, too."

May I suggest a fair test of the need of a warning against the "Mormon" elders. Let any respectable and responsible newspaper send a representative to any "Mormon" gathering in the British mission and take notes of sermons, prayers, hymns, or conversation, without letting the "Mormons" know of the purpose in view. Let such representative invite "Mormon" elders to their homes and engage in conversation as inquirers, and let reliable witnesses be present. Ask about our doctrines, our practices, or literature, or anything else relating to our Church, and then give a true report to the public, duly verified, so that there can be no doubt about its authenticity. Then the people generally would know whether the "Mormons" teach, either publicly or privately, anything but what is good and elevating. Such an investigation would make it clear that they have no other desire than the salvation of their fellowmen, through the gospel of Jesus Christ, our Lord. I am willing that such a test should be made. Are you?

GEORGE F. RICHARDS,
President of the European Mission of the Church of Jesus Christ of Latter-day Saints.

The item referred to was signed by "Winifred Graham" (Mrs. Theodore Cory) and was as follows:

"Sir,—As a keen opponent of Mormonism, I write to say I am much concerned to hear that the Mormon headquarters of the Bristol conference have moved to Grosvenor Street, Canton, Cardiff. They are also, apparently, forming branches in Pontypool, Penarth, and Newport. Up to June 7th of this year 363 lady missionaries have been appointed. Since the elders and those who work for them are so active in your midst, may I, through the widely-read pages of the *Western Mail*, beg Cardiff and its surrounding districts to beware!

"When recently the *Millennial Star*, the Mormons' official organ, fiercely attacked me for condemning their sect, they absolutely declined to answer my question as to whether they had ever expunged polygamy from their doctrines. In writing my frequent exposures of Mormonism I have tried to open the eyes of prospective proselytes and prevent people in Christian England from adopting a creed in which this doctrine still exists.—I am, &c."

"WINIFRED GRAHAM"
Old Place, Hampton Court. (Mrs. Theodore Cory).

The *Western Mail*, in the same issue that contained this communication, published this paragraph:

"A band of Mormon missionaries has taken up its residence in Cauton, in Grosvenor Street, to which place the headquarters of the Bristol conference has been transferred.

"The Mormon interviewed by a *Western Mail* reporter gave the impression of quiet courtesy and earnestness. The gist of the information was that the President, Peter Johnson, Elder S. H. Winter, and Elder Herbert P. Haight, were anxious to put their aspect of religion before individuals. No one was to be coerced.

"Polygamy, so it was stated, was no longer part of their doctrine. It had not, in fact, been practised for 27 years."

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## DAIRIES INSTEAD OF BREWERIES.

A PROMINENT clergyman is quoted as having said, recently, in a public address, that there was no wickedness in drinking a glass of beer. He asked why they did not make beer cheap enough. Two pence a glass, he suggested, would be about right. He added that he thought that some of the strikes had been due to the workers being out of condition, wanting something to make them cheerful and happy under dull, dead hours of monotonous work.

The same reverend speaker, we believe, some years ago expressed the view that all the Latter-day Saints in this country ought to be drowned in the Atlantic. An island without "Mormons" and floating in cheap beer seems to be his concept of an ideal dwelling place.

Anti-"Mormons," or some of them at least, seem to be strongly in favor of drink. Many years ago, when the opponents of the saints in Utah were engaged in their crusade against the Church, one of their standard-bearers advocated beer as a great "reformatory" agency. "Drink beer," he wrote; "you will be all the better for it."

The people generally know that this is not true. In the United States they have found by experience that milk is a better drink than beer, and in some places they are turning the breweries over to dairy companies. A transaction of that kind is noted by the Portland *Telegram*, and that paper remarks that a beer factory can very easily be converted into a condensed-milk factory. On investigation of a large Portland brewery it was ascertained that about 75 per cent. of the entire plant could be utilized for condensing milk. The extensive refrigerating section, for instance, did not require any alteration at all.

"Viewed merely as an agency for promoting the development of industries," says the Oregon paper. "how does a condensed-milk concern compare with a brewery? Is milk as valuable a product as hops or barley? Does a brewery employ more labor all the year round? Is an industry which turns a stream of outside money into the state a more valuable asset to the state than an industry which cuts continually into the wages of laboring men for a very expensive but worthless luxury?

"Taking another view, is it not a matter for public con-

gratulation that a brewery which manufactured a very inferior and costly food (a few scientists assert that beer contains nourishment, while other scientists dispute the claim) should be supplanted by an industry that puts out the best food in the world?"

Would not this view do more credit to a clergyman, even if he is a bigoted anti-"Mormon"? Why not convert every brewery in the United Kingdom into a plant for the production of condensed milk and the various articles of food that come from the dairy? If good milk, butter, cheese, etc., were supplied to all the working men and their families cheap, it is safe to say that they would not need poison to keep them cheerful and happy while at work.

There is some talk in this country of prohibiting the manufacture of intoxicants during the war, but those interested in the trade seem to regard the proposed measure as an injustice, unless the government is prepared to buy them out at an enormous figure. Others hold that the interests would not lose a penny, even if the government confiscated all the breweries and distilleries and abated them, as would be done with any nuisance, since the owners have made enough money on their investment, to retire in economic comfort and independence any day. Why not turn the breweries into dairies? The owners would then continue to make money, and the government would not need to buy the plants in justice to them, before adopting prohibition as a war measure. Is not the suggestion worth while thinking about?

J. M. S.

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## CONFERENCE APPOINTMENTS.

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| Irish ... ... ... ... ... | Sunday, Sept. 2, 1917. |
| Bristol ... ... ... ... ... | ,, ,, 9, ,, |
| Norwich ... ... ... ... | ,, ,, 16, ,, |
| London ... ... ... ... ... | ,, ,, 23, ,, |
| Newcastle ... ... ... ... | ,, ,, 30, ,, |
| Scottish ... ... ... ... | ,, October 7, ,, |
| Hull ... ... ... ... ... | ,, ,, 14, ,, |
| Sheffield ... ... ... ... | ,, ,, 21, ,, |
| Nottingham ... ... ... ... | ,, ,, 28, ,, |
| Liverpool ... ... ... ... | ,, Nov. 4, ,, |
| Birmingham ... ... ... ... | ,, ,, 11, ,, |
| Leeds ... ... ... ... ... | ,, ,, 18, ,, |
| Manchester ... ... ... ... | ,, ,, 25, ,, |

GEORGE F. RICHARDS.

## A PLEASANT CELEBRATION.

THE twenty-fourth of July was fittingly celebrated at Varteg, Pontypool, by the saints and friends of the Pontypool branch, assisted by President Peter E. Johnson and Elders Stephen H. Winter and Herbert P. Haight of the Bristol conference.

Tables were set in Brother George Biggs' field, fronting the "Five Houses," and the children were given their long-looked-for "tea," which consisted of such delicacies as we could afford and are permitted during these war times. Then the unserved members sat down to the second table and did justice to the good things furnished by the sisters and brothers of the branch.

After "tea" outdoor games and contests were participated in, which all seemed to enjoy. About 9:30 p.m., we went to the home of Brother Albert Biggs. When all were seated, President Johnson gave a brief explanation of why the Latter-day Saints observe the 24th of July. After singing and prayer, Elder Stephen H. Winter gave a brief and interesting account of the exodus of the saints to Utah, and showed that the leaders of the Church were divinely led to the valleys of the mountains. Elder Haight related some incidents of pioneer life, and portrayed the character of those liberty-loving and devoted pilgrims.

President Johnson spoke of the Latter-day Saints and their character, illustrating his remarks with incidents of their early history. All present expressed themselves as having had a very enjoyable time. Some of our friends who witnessed the celebration expressed themselves to the effect that if the feeling here manifested was the fruits of "Mormonism," they would not mind being counted amongst the Latter-day Saints.

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## TEA DRUNKENNESS.

THE following paragraph from the Liverpool *Echo* is recommended to the attention of those who regard tea as an innocent, or beneficial, drink:

"Has it been noticed that since the anti-treating epoch, and since alcoholic liquor came to vanishing point, men invite one another to cups of tea and get quite feverish over their potations? The solitary tea-drinker throws all prudence to the winds. Yesterday an actor, who is "resting," confessed to a London *Daily Express* writer that he had consumed nine cups of tea since breakfast-time. They had certainly changed his condition: he was terribly restless. Glittering eyes, rapid, nonsensical, voluminous talk, a high temperature, an uncertain temper, a fluctuating pulse, hands nervously clenched—all these are the signs and tokens of tea drunkeness."

## AN INCIDENT OF CAMP LIFE.

BROTHER FRED LAMB, of the Sparkbrook branch, Birmingham conference, in a letter dated "somewhere in France," June 14th, 1917, relates the following incident as an illustration of the respect even men of the world entertain towards Latter-day Saints who try to live their religion. He says, in part:

"In this camp of several thousands of men, I, possibly, am the only Latter-day Saint. I am pretty lonesome sometimes, thinking how insignificant I must be. But an incident happened last week which, although very unpleasant for me, turned out to be really encouraging, and goes to prove how little we know concerning ourselves and our Father's ways. During some confusion which occurred in the hold of one of the ships which I was assisting to unload, I was arrested and taken to the guardroom, and left there for nine hours, charged with insolence and using obscene language. You can guess my feelings. In the meantime, the twenty-seven men in my hut were up in arms against my arrest. Several non-commissioned officers, whom I had worked under, also made protest. Two of the worst men in the hut went to the minister at the Y. M. C. A. I might say here that he and I have had many a pleasant conversation on the gospel (he admits to his advantage). He immediately went to see our commissioned officer on my behalf. He told me that the men said, 'Now, sir, if it had been us, it would have been different. But this chap we have never heard say anything out of place; in fact, he often checks us when we are carrying on. Somehow he seems to be different from us all.' How little they know that I pray for them daily! God bless them!

"There is nothing more to add; but it proves how close attention other people pay to us. May our prayers be answered soon, and this terrible business be over. I miss the society of my wife and children, as I also miss meeting with the saints."

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## MINISTER AND THE CHURCH.

THE Rev. F. C. Young, vicar of Sherburn-in-Elmet, a parish near Leeds, announces in the current number of his magazine that he has decided to leave the ministry of the church, because he feels that the views he holds are not those which are required of a minister of the Church of England. He explains that for two years he has been going to the root of the matter, and that last year the Archbishop gave him four months' leave to afford him time for thought and study on the question. "There is nothing the matter with Christianity," he adds, "but there is a great deal the matter with the church."—*Echo*, July 16th, 1917.

## BRANCH CONFERENCES.

A BRANCH conference was held at No. 3 Westlegate Street, Norwich (Norwich conference), on Sunday, July 15th, 1917. Three well-attended sessions were held, Branch President Robert Foulger presiding. The Norwich Sunday School, under the direction of Superintendent George E. Southgate, rendered the exercises during the morning session. At the afternoon session the names of the general and local authorities were presented by Elder Orial L. Anderson, and all were unanimously sustained. At the evening session the elders gave some splendid gospel talks to those present. During the conference the Norwich choir, under the direction of Brother G. Southgate, led the singing and rendered some special pieces. An enjoyable time was spent by all who attended the conference.

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THE Pontypool branch conference was held at the "Five Houses," Varteg, on Sunday, July 22nd, 1917. President Peter E. Johnson, Elders Stephen H. Winter and Herbert P. Haight of the Bristol conference were present. Three meetings were held, one at 10:30 a.m., for the Sunday School children, one at 3:30, and one at 6:30 p.m. A good representation of the saints was in attendance. The meetings were conducted by Brothers Richard Thomas and Albert Biggs, the branch presidency. The members expressed much appreciation of the good instructions and counsel received from the remarks made by President Johnson and the elders. The memory gems and recitations contributed by the children added very much to the success of the afternoon meeting.

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A BRANCH conference was held in Durham House, Liverpool (Liverpool conference), on Sunday, July 29th, 1917. There were in attendance, Mission President George F. Richards, Conference President James T. B. Mason, and Elders J. M. Sjodahl, John E. Cottam, George F. Richards, Jr., and David A. Owen. Branch President George S. A. Tofte conducted the meetings.

A special feature of the morning session, which commenced at 10:30, was a song by the Sunday school children, entitled, "Children of Jerusalem." President Tofte, in a few remarks, encouraged the children to attend Sunday school. Brother Moroni Easter recited the Thirteen Articles of Faith. Sister Edith M. Richards, in a brief address, said we should prove ourselves the children of God by doing good at all times. Josephine Richards sang a solo, "Jesus wants me for a sunbeam." President George F. Richards expressed his pleasure at the excellent manner in which the children took part. He gave an interesting talk to them, and urged the parents and teachers to assist in promoting their spiritual welfare.

The afternoon session commenced at 2:30, and after singing and

prayer, the names of the general and local authorities were presented by Elder John E. Cottam. All were unanimously sustained.

Sister Harriett Derrick, of the Manchester conference, sang the solo, "Beautiful Home."

Elders David A. Owen, George F. Richards, Jr., and John E. Cottam were the speakers. Solos were rendered by Sisters Winifred M. Andrew and Ada Cross.

The speakers at the evening session, which commenced at 6 o'clock, were Branch President George S. A. Tofte, Conference President James T. B. Mason, Elder J. M. Sjodahl, and Mission President George F. Richards. During the meeting, the Sunday School children gave a selection. A piano solo was rendered by Sister Ruby Usher, and two duets were sung by Sisters Winifred M. Andrew and Ada Cross.

ADA CROSS, Secretary.

## FROM THE MISSION FIELD.

**Change of Address.**—The address of the headquarters of the Irish conference has been changed to 28 Atlantic Avenue, Antrim Road, Belfast, Ireland.

**Pioneer Day Celebration.**—On Tuesday, July the 24th, 1917, at "Deseret," 152 High Road, South Tottenham, London N., 15 (London conference), an Old Folks' party was held to commemorate Pioneer Day, and to honor all the "old folks" over the age of fifty. At one o'clock p.m., about fifty-six of these mothers in Israel sat down to a well-prepared dinner. At three o'clock p.m., all assembled in the hall, and listened to a splendid program given by Madame Victor, and her pupils, Mr. Syd York, Miss Nellie Daniels, and little Miss Evelyn. These people showed splendid ability in instrumental and vocal selections, and freely did their best for the entertainment of our guests. Mrs. Victor has been a firm friend of the "Mormons" since the severe persecutions some years ago. Sister Gladys Hill gave some recitations, and the program concluded with a "tea" at six o'clock, after which all dispersed for their homes, having declared the day a treat. Much credit is due to the Relief Society for their assistance, and a vote of thanks was given for our friends who took part on the program.

JAMES G. MCKAY.

**Baptisms.**—President J. D. Hooper, of the Nottingham conference, reports that on Sunday, July 22nd, 1917, eight people were baptized at Eastwood (Nottingham conference). Many friends and investigators were present. After remarks appropriate to the occasion, the ordinance was performed by (local) Elder William H.

Mullinger. The candidates were afterwards confirmed at Sacrament meeting, by Elder Leroy S. Dickson, and local Elders G. W. Thompson, President of Eastwood branch, and William H. Mullinger. The sacred ordinance proved to be of great interest to our friends. Elder Leroy S. Dickson was in charge of these services.

Elder Leslie T. Harper reports that a baptismal service was held on Sunday, July 29th, 1917, at which seven souls were admitted to the fold. Elder Leslie T. Harper officiated. The new members were confirmed by traveling and local elders, in a meeting held at 30 Abbotsford Place, Glasgow (Scottish conference).

President Eben J. Robinson reports that on Saturday afternoon, July 28th, 1917, a baptismal service was held at Bradford (Leeds conference), when nine members were received into the Church of Jesus Christ. Appropriate remarks were made at the water's edge by Elder Nathan Groome, Jr., showing the necessity of complying with this holy ordinance. Elders Joseph S. Nelson and Amos T. Tucker officiated. In the evening a confirmation and testimony bearing meeting was held. Brother Thomas Tidswell and President Eben J. Robinson made timely remarks suitable to the occasion. The candidates were then confirmed members of the Church, and the saints given the opportunity to bear their testimonies. Many saints and friends witnessed the baptism and attended the service in the evening.

## DIED.

HOLMES.—Margaret Watson Holmes, on the 7th of July, 1917, at Leeds. Sister Holmes was born the 31st of January, 1837. She was baptized by Elder B. Y. Benson, and confirmed by Elder J. A. Fishburn, on the 6th of April, 1901. In her life she housed and defended the elders. She died true to the faith.

CONTENTS:

When Darkness Covered the Earth ... ... ... ... 497
Our Missionaries and Those of Old ... ... ... ... 499
The Control of Thought ... ... 501
The Power of Light ... ... 501
Editorials:
Put "Mormonism" to the Test 504
Dairies Instead of Breweries 506
Conference Appointments ... 507
A Pleasant Celebration ... ... 508
Tea Drunkenness ... ... ... 508
An Incident of Camp Life ... 509
Minister and the Church... ... 509
Branch Conferences ... ... 510
From the Mission Field ... ... 511

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